

The SWORD of the LORD

Edited by JOHN R. RICE.

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The Mystery of the New Birth

By W. HERSCHEL FORD, D.D., Pastor
Kirkwood Baptist Church, Atlanta, Georgia

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

In the city of Jerusalem there lived a very prominent man by the name of Nicodemus. He held a high position in the ranks of the Pharisees. He was a good moral man, highly respected by everyone. However, in spite of the honor which had been heaped upon him, his heart was hungry for something better than the things of this world. And then there came to this city one day a greater man, Jesus of Nazareth, God's only begotten Son. Nicodemus heard about Him and about the new religion which He taught. Nicodemus was curious and interested and wanted to know more about this new faith. So one night

under the cover of darkness, he slipped around to the place where Jesus was staying, in order that he might have an interview with Him. It never would have done for the people to see this great man of the Pharisees conversing with this peasant from Galilee. Nicodemus was a politician, so he began the conversation with a compliment to Jesus; "We know that thou art a teacher come from God," he said, "for no man can do these miracles that thou doest, except God be with him." Jesus swept aside the compliment, and looking deep down into the heart of the hungry-souled man, He said, "Except a man be born again, he cannot see the kingdom of God." This puzzled the smart man. He probably expected Jesus to feel highly honored that he had come to see Him. And now this Teacher had said unto him, "Ye must be born again." "How can these things be?" said Nicodemus. "Can a man be born when he is old?" Jesus replied, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit—I am speaking to you of a spiritual birth." Jesus went on to tell him that if he wanted to be saved and if he wanted to reach Heaven he must believe on the Son of God who was to be lifted up on a cross. In other words,

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Dr. Herschel Ford



(Sermon preached in Cleveland City-Wide Union Revival Campaign, Friday, March 9, 1945. Mechanically recorded for THE SWORD OF THE LORD)

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote . . . And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting."—Dan. 5:1-5, 25-27.

This tragic story has intrigued the minds of poets down through the years. Preachers have preached upon it, and well they might. I want to call your attention to verse 27: "TEKEL; thou art weighed in the balances, and art found wanting." God has put you on the scales: He finds that you do not weigh enough. You are not sixteen ounces to the pound; you are not thirty-six inches to the yard; you are not so many pounds to the bushel; you are not so many hundredweights to the ton. You do not weigh out. You are lacking. You are not what you ought to be. You are not what you are supposed to be. You are not even what you claim to be. "Thou art weighed in the balance, and art

found wanting." That is the text for tonight.

Liquor Leads to the Downfall of Men and Nations

Now, briefly about this story: I want to show some of the tragedy of it. First, consider the liquor, the drinking. Drinking has led to the downfall of men and nations, as it led this night to the downfall of Babylon. You may remember from history how on this night when the king and his lords had their drunken orgy, while they were drunk, while thousands of them with their wives and concubines made merry, Darius the Mede surrounded the city and besieged it. But there were great walls around it; they could not get in so what could they do?

Inside the city of Babylon the people had to have water. They had changed the course of the river to flow through Babylon. There were great stone walls arched over this river, and it was guarded where it flowed into the city. That night Darius the Mede had dug, at infinite expense, with the use of thousands of slaves, a water course, a ditch, around the city and diverted the course of the river. Here, then, the stream beds were left dry; and he marched his soldiers in that night at midnight, through the river bed where the water had been, and took the city. Darius took the city and Belshazzar was slain.

This is simply another example of the ruin that liquor brings. In Proverbs 20:1 we are told: "Wine is a mocker, strong drink is rag-

ing: and whosoever is deceived thereby is not wise." No wonder God's Word says that those who tarry long at the wine have redness of eyes. They are the ones who have trouble and fights, and so on. They are the ones who are sick and enslaved by it. So here is a wicked, wicked, wicked sin. The Word of God says in Proverbs 23:31, 32: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." So in this case the kingdom fell because men drank.

Do you want to know why we had Pearl Harbor? One reason is because our Japanese friends understood that America on Saturday night always has a big drunk. Workers get their pay and everybody drinks. That was particularly true at Pearl Harbor, and Japanese adherents in the Hawaiian Islands made sure that people who came to drink that night got plenty. Then the next morning, Sunday morning, people still had the results, their hangover. Then there came the carrier planes over the city, destroyed a large part of the American Navy and gave them a mighty good chance, if they had well followed it up, to win the war.

I say, this Bible case is only another example of the ruin that liquor brings. There are many other such cases in history: The night before Waterloo when Napoleon lost his empire and his kingdoms crumbled under him, Marshall Ney and others, the best, the most reliable of his generals, had gone to bed in a drunken stupor. They were drunk on Burgundy wine. The next morning Ney was still not over it. The orders he gave were indecisive and inadequate. He did not have his natural fire and energy; and Napoleon lost his battle, lost his empire because a man got drunk.

So it was in this case. Not only did they get drunk, but notice they also committed a horrible blas-

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THE WAY OF REVIVAL

By REV. JOE HENRY HANKINS, D.D.

(Preached at Central Baptist Church, Chicago, Illinois, February, 1946. Mechanically Recorded for THE SWORD OF THE LORD)

"Now in the twenty and fourth day of this month (You notice God thought enough of this that He recorded the day and the month that the thing happened.) the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God."—Neh. 9:1-3.

I want to call to your attention the things they did that God tells us brought in a great revival among these people. Jerusalem was destroyed, and they had been there now a long time among the ruins, trying to rebuild the walls. You will recall how Jerusalem was captured and destroyed by Nebuchadnezzar and the people were carried away into captivity into Babylon for seventy years. These were a remnant who had returned under Nehemiah . . . They had suffered the loss of everything because they had forsaken God and gone off into sin. Now that they are back home and the walls of Jerusalem have been rebuilt, they want to get back into right relation with God that the sins of the past might be blotted out, and that they might be assured of the future favor of God. What else is that but a revival? Now notice what they did in order to bring about this revival. And remember,

what brought revival then will bring a revival now.

They Honestly Faced Their Sins

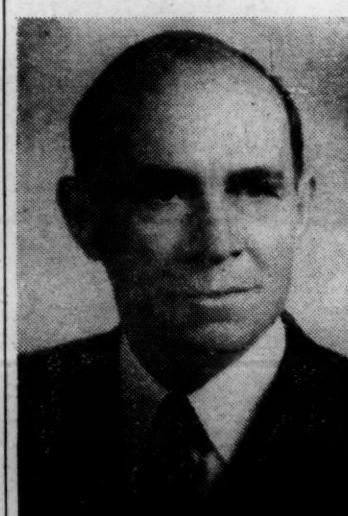
First, they faced the fact that their condition was due to their sin. And if you read that ninth chapter you will see that they did not hold back a thing, they did not dodge a thing. They came to face the fact that this disaster had come upon them because of their sins. They put their finger on their sins, came clean with God about them and said to the Lord, 'Everything You have done to us, you were right to do.' Brother, when you come down to that, you are getting right with God.

They Humbled Themselves Before the Lord

Second, they not only faced their sin, but they humbled themselves before God. There are two or three things that are implied by the sackclothes and earth upon them.

It means first of all, humbling themselves before God, confessing their absolute nothingness without God and their utter dependence upon God. It signified also an unconditional surrender to the Lord. Now all of these things were implied in the act, practiced so many, many times in the Old Testament, of the putting on of sackcloth and often sitting in ashes and afflicting their bodies before the Lord. Oh, I tell you one thing we need

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Dr. Joe Henry Hankins

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By the Editor

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The Mystery of the New Birth

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he must be born again. The great man went away secretly believing in Christ in his heart, for we see him coming later to the tomb and assisting in the burial of Christ.

Today many others are like Nicodemus—they have the things of this world but they are hungering for something better. The same great truth applies to them—they must be born again. Unless you are born again you cannot be saved, you cannot see Heaven. He that is born only once will die twice, but the man who is born twice, born of the flesh and then born of the Spirit, can die but once. The second death has no power upon him.

I. What Is the New Birth?

1. The new birth is not reformation.

There are some who say, "You should turn over a new leaf, you should quit your evil life and join the church." My friends, this isn't enough. Many a man reforms, he turns over a new leaf, he leaves the old life of sin, but this is often done for a selfish purpose and is not regeneration. Suppose I owed a certain store \$100 and I told them that I would continue to trade with them, but that from now on I would pay cash for everything. My cash would provide for future provisions, but it would not settle the old debt. So it is that you can quit your sin today and if you never committed another sin there is still an old account against you which is as black as midnight and your reformation will never take care of this old debt. The only way to settle the debt is in the blood of Christ. You can come to Him and all of His righteousness will be placed to your account. Then you can truly say, "The old account was settled long ago." Reformation never does bring about the new birth, but the new birth will bring about reformation. When a man has been born again he will immediately seek to straighten out his life.

2. The new birth is not a loud profession.

There is a difference between "profession" and "possession." Judas made a loud profession, but he never possessed eternal life. We are told that "he was a devil from the beginning" and that "he went to his own place." He fell from his apostleship but he never fell from grace, for he never had any grace. So it is that many people today make a loud profession and we take them into the church, but this does not mean that they have been born again. You can fool men with a loud profession, but you cannot fool God. He looks upon the heart and listens not to the words of the lips.

3. The new birth is not joining the church.

Every saved man ought to join the church, but he ought to be saved before he joins. Joining the church will not save anybody. Going into the church does not make you a Christian any more than going into a garage makes you an automobile. The church is not our saviour—it is simply the home of the saved. If you say that you can live just as well out-

side of the church, you are reflecting upon the wisdom of One who loved the church and gave Himself for it. On the other hand, you can join all the churches in the world and submit to all their creeds and this doesn't mean that you have been born again.

Reformation, church membership, profession, good works, baptism, culture and morality do not save. These things do not constitute regeneration—they are the results of it.

4. The new birth is a divine change.

A man must be born of the Spirit, and that means that he must be born from above. It must be a change that comes from God and not from man. Man can persuade, but only God can create the divine change. **Jeremiah 13:23**—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." We are not able of ourselves to create this change, but when we repent of our sins and put our faith in Christ, God sends the change into our lives. But he must create the desire and He must bring about the change.

Go and stop the sun from shining—stop the rain from falling—stop every babbling brook—stop the roar of the mighty ocean—overturn the majestic mountains—take love and hope from every bosom—throw God from His throne and cause the angels to worship you, and when you have done all of these things you can save yourself, but not before. It is a divine change.

5. The new birth is a mysterious change.

Nicodemus said, "How can these things be?" and Jesus answered, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). He is simply telling us that the new birth is a mystery which we can never fully understand. Yet there are mysteries all around us and we accept them, although we cannot explain them. We cannot explain the mystery of electricity, but we trust it and use it. We cannot explain how the rainbow is hung on the dark clouds of the storm, but we enjoy it. We cannot explain how the gateway of the morn is pressed open and a new day is born, but we rejoice with every sunrise. We cannot explain how the sun falls upon a patch of dirt, thrilling it and causing it to bring forth a rose, but we enjoy the flowers. Explain all of these things and then you will be able to tell how God sends the sunshine of His love into our darkened hearts, how He kisses the sin away and how He brings forth the flower of truth and righteousness.

No man can fully understand this mystery which is called the new birth, but we can know this—we are sinful—we are lost without Christ and He can save us. We cannot understand the change, but thank God we can experience it.

6. The new birth is an absolute change.

II Corinthians 5:17—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Regeneration changes all things. We have new hopes, new ideals, new joys. The things which we once loved, we then hate, and the things which we once hated, we then love. The church of Christ, which we once despised, becomes to us the most beloved institution in the world and the name of Christ which once we used only profanely becomes to us the sweetest sound of the human voice.

A man was converted one night at a revival meeting. The next morning he stood in the kitchen by the window. He looked out upon a brand new world and said to his wife, "Things look so different this morning—the grass is greener and the trees are prettier and the flowers are more beautiful than ever." The grass had not changed and the trees and flowers had not changed, but this man had been changed and all the world

was different. Yes, the most radical change in all the world is the change that is caused by the new birth. It is indeed an absolute change.

II. The Necessity of the New Birth

1. It is necessary because we are all sinful.

The Garden of Eden story is re-enacted in every human life. We come to the crossroads as did Adam and Eve. These crossroads are marked "obedience" and "disobedience." Each of us comes to the point of moral responsibility and moral accountability and the tragedy of it is that we all walk down the wrong road because in everyone of us there is a tendency toward sin. And because we are all sinful, because we are all at enmity with God, we must be born again. We need a new birth out of sin and into favor with God and into the righteousness of the Lord Jesus Christ.

2. It is necessary because we are all lost.

Without the new birth we are eternally lost. "Except a man be born again, he cannot see the kingdom of God." When we are born into this world we have a fleshly nature only, and flesh cannot inherit the kingdom of God. When we are born again of the Spirit we receive a spiritual nature and only the spirit can inherit an eternal kingdom.

Ephesians 2:1—"Ye are dead in trespasses and sin." In our natural state before God we are dead and before we can enter into the kingdom we must be born again. This is one of the great imperatives of Jesus. We cannot get to Heaven any other way—we must be born again.

III. How Is One Born Again?

1. God's side.

(1) **He calls us to Himself.** He calls in many ways. He calls through a sermon or song or a sorrow. "The Spirit and the bride say, Come."

(2) **He convinces and convicts of sin.** God is the One who causes you to have a feeling of lostness in your heart. You can remember how He convinced and convicted you of your sin.

(3) He brings repentance and faith.

(4) **He puts away the believer's sin**—pronounces him justified —gives him a new nature and regenerates his soul. God is the agent in salvation. Preachers may preach and plead, but God is merely using them as His instruments. God is the One who convicts of sin. He is the One who brings man to Himself. Often you hear someone say, "If that sermon doesn't bring people to Christ, I don't know what it will take to do it." No matter how strong or convincing the sermon may be, God must be the One who brings the conviction and the salvation.

John 6:44—"No man can come to me, except the Father which hath sent me draw him." If you feel drawn to quit your sin and believe in Christ, you may know that God is drawing you. The tragic thing is that so many will not yield to the drawing power of the Spirit.

2. Man's side.

Does man do nothing about his own salvation? There are some who believe that he is only to sit and wait for salvation to come. This is not true. Man's part is to receive and believe. God gives, but man receives and unless man receives God's gift he cannot be born again. **John 1:12**—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." **Galatians 3:26**—"For ye are all children of God by faith in Christ Jesus." You can plainly see from these Scriptures that we are born into God's family through faith. If you trust Christ, if you ask God to forgive your sins because Jesus died for you, if you surrender your life, your heart, your all to

Him, immediately you will be born again.

Christ told Nicodemus all of this and then He drew a picture from the story of Israel. **John 3:14**—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." When the Israelites were wandering in the wilderness after having sinned against God, the little fiery serpents stung them and they were dying on every side. Moses asked God what to do about it, and God told him to lift a brazen serpent upon a pole, promising that everyone who looked in faith to that serpent would be healed. I can imagine this scene: one man who has looked and who has been healed goes to the tent of a sick friend and tells him all about it. The sick friend cries out, "It's no use; my fever is high, my body is racked with pain and I do not have the strength to look. Can't you see that I am dying?" "But," says his friend, "I know that this look will help you and heal you—I was just as far gone as you are and I looked and I was healed." Then he puts his strong arm under his friend and takes him to the door of the tent. "Now," he says, "look before it is too late." The man looks and a new light comes into his eyes. He feels better in an instant; new life is coursing through his veins. "Why, I am better," he says. "Look! My flesh is whole; I am all right." (Continued on Page 3)

Bible tracts by Paul Levin

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The Mystery of the New Birth

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again! Glory to God, I have been saved from death!"

Yonder is Jesus hanging upon a cross. I hear Him say, "Look unto me, and be saved all the ends of the earth." But a poor sinner says, "That is not for me; I am too far gone in sin." And the voice of Jesus comes to him, saying, "Though your sins be as scarlet, they shall be as white as snow." The poor sinner looks—he is saved—he is born again—he is a child of God. Oh, how God must have loved us to provide such a wonderful salvation for us! And the beauty of it is that we can have it all when we repent of our sins and look unto Him in faith.

IV. The Results of the New Birth

1. The Holy Spirit comes to dwell in us.

The minute that we are born again the blessed third person of the Trinity comes to dwell within our hearts. Before we are born again we have no power to overcome sin and we cannot understand spiritual things. When we are born again and when the Spirit comes to live within us, He teaches us, He helps us to overcome temptation, He abides within us as a daily companion. **I Corinthians 6:19**—"Your body is the temple of the Holy Ghost which is in you, which ye have of God." One who is born again does not walk alone through the world—the Holy Spirit dwells with him as a loving friend.

2. Our lives are transformed.

Galatians 2:20—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Zacchaeus, the rich sinner, climbed a tree in order to see Jesus. When Jesus called him down out of this tree and told him that salvation had come to his house, Zacchaeus said that he would sell half his goods and give the proceeds to the poor, also that he would pay a fourfold portion to any man to whom he was indebted. His conversion made him right with God and with man. If your conversion did not go deep enough to transform your life it amounted to nothing.

A young man broke his mother's heart and wrecked his wife's life. He would get a job but soon lose it through drinking and gambling. His family helped him out many times, but always he would drift back into the old sinful life. One day he said to a Christian friend, "I would like to go to South America and start life over again." The Christian answered, "The first person you would meet down there would be your old self. All the old habits and the old sins would be there with you. No outward condition, no new environment can help you. There is only one way in which you can win the victory and that is through Jesus Christ the Lord. You must be born again." The Christian's message went like an arrow to the poor fellow's heart. He turned away in repentance from his sin and trusted Jesus Christ for salvation and for victory over sin. In a little while he was a new man, made over by the power of God. Only regeneration can transform our lives.

3. We overcome the world.

First John 5:4—"For whatsoever is born of God overcometh the world." The world is at variance with God. When we are born again we can overcome the world because we have all the strength and power of God on our side.

4. We love others.

This is one sure mark of the new birth. If you do not love others you have not been born again. **I John 3:14**—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

5. We confess Christ, we obey Him, we live for Him.

If you have been born again and if your heart has been made right you cannot help but confess Christ before men, obey Him in baptism, follow Him in church

membership and live a good life for Him day by day. "By their fruits ye shall know them." You may give many excuses for not confessing Christ and living for Him, but the real reason is this: your heart is wrong, you have not been born again.

6. We inherit eternal life.

It is a fine thing to inherit a worldly fortune. It is a more glorious thing to inherit eternal life. "Except a man be born again, he cannot see the kingdom of God." Don't you want to see Heaven and all the glory and sweetness which it offers to your soul? You can never see it until you have been born again. You can see the great things of the world but not the wonderful things of Heaven unless you have been born again. You can see the great redwood trees of California, but you will never see the tree of life which grows near the throne of God unless you have been born again. You may see the beautiful rivers of the world, but you will never see the crystal river of life in Heaven unless you have been born again. You may see the different countries of the world in all their varied beauty, but you will never see the land that is fairer than day unless you have been born again. You may see the great cities of the world, but you will never see the Holy City of the New Jerusalem, whose builder and maker is God, unless you have been born again. You may live in the finest houses of this world, but you will never dwell in the "house of many mansions" unless you have been born again. You may receive degrees from many institutions, but unless you have received God's B. A. degree—God's Born Again degree—you will never enter into the heavenly City.

Yes, my friends, I preach Christ to you today. He can make your life over. He can set your feet upon a rock. He can lead you into pathways of peace. He can give you power to overcome temptations. He can plant hope in your heart. He does all these things when you are born again.

Some years ago I was taken through one of the largest paper mills in the South. My guide took me to the place where the process of paper making began. I saw dirty, muddy logs thrown into a great machine and there torn apart and crushed to bits by the heavy teeth of the machinery. I saw the filthy juice flow out from this machine and then flow from one vat to another in the process of paper making. As the stream flowed on I saw various chemicals being poured into the stream and soon I noticed that the stream was becoming whiter and whiter. All the impurities were cleansed out—the juice was becoming solidified and soon I saw it rolling over many rollers and coming out at the other end as smooth white paper. What a miracle of science that is! It was the same old material, but it has been transformed by a magic touch and the old dirty logs had become white paper to be used in taking the news to the world, in writing business and love letters, and taking prose and poetry to the minds of men thousands of miles away. That is regeneration.

My friends, if man can do that, God can do even more. The living God can take our lives which are rough and sinful and make them into lives of purity and beauty and grace, lives which can then be used to give the message of hope to all the world. Who will yield to Christ today? He has transformed millions. He has carried multitudes to glory spotless and clean. He will do the same for you if you will only surrender to Him. "Ye must be born again."

THROUGH THE BIBLE STUDY
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My Dear Friend:

A few days ago a young man who is studying for the ministry in Bob Jones College came to my office and handed me a check for \$400 to help us build the first unit of the University plant now under construction at Greenville, S. C. "I had some property and I told the Lord if He would help me sell it I would put 20 per cent of the amount I received into the Lord's work." Remember that this young man is here in our college. He knows conditions. He knows the spirit of the institution. He knows how crowded we are. He knows that because we have no room for them we have had to turn away hundreds of young men and young women who wished to train for Christian leadership. This young man in making this gift represents the spirit of our students and our faculty.

Somehow we cannot get away from the feeling that it will be a sin for which we Christians will have to give an account at the Judgment Seat of Christ if we do not provide adequate educational facilities to take care of young people who sincerely desire to receive a Christian education in the atmosphere of orthodoxy and Christian culture which we have in our institution.

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Jones College \$1,000 each. We are asking forty people to send us \$500 each. We need a minimum of two thousand people to send \$10 each. We need four thousand people to send \$5 each. We need ten thousand people to send \$2 each and we need twenty thousand people to send \$1 each. So please send whatever amount you feel the Lord would have you invest in this work. Gifts are coming in every day, but they will have to come in more rapidly than they have been doing if we are to reach our goal and get enough money (in addition to the funds already in hand) to complete the plant so we can move in for the opening of school next September.

Here is my proposition: Just as soon as you read this, bow your head and ask the Lord if He would like to have you invest some money in the building of the University plant, and if you do not feel that He would have you invest any money, then do not send it. But if you believe the Lord would like to have you share in this great work which we are doing for Him, then you send whatever amount you believe He would have you send. Don't forget to pray for us and ask your friends to pray and ask your friends to join you in investing some money in this great and glorious work.

BOB JONES

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want—that is, that God might be pleased! Paul said, "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

Separation From the World

Here is another thing this crowd did. Not only did they humble themselves before God, not only did they confess their absolute dependence upon God, and that they were helpless without God, but the next thing we are told is that they separated themselves from all strangers. One of the clarion calls of the Bible is for separation on the part of God's people. It runs from Genesis to Revelation. And one of the most persistent and most urgent pleas of Almighty God all the way through the Book is for His people to separate themselves from the world. They are not only to be separated, but completely separated. For God said, "And have no fellowship with the unfruitful works of darkness." To "have no fellowship with" means not to go about it, not to touch it, not to have anything to do with it. "The Lord hath chosen thee to be a peculiar people unto himself," says Deuteronomy 14:2. And that word peculiar means entirely different from anybody else. A Christian ought to be different in every way from anybody else. I think a Christian ought to dress like a Christian. I think a Christian woman may use cosmetics, but I think she ought to use them modestly. The Lord knows some of

(Continued on Page 4)

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The Way of Revival

(Continued from Page 3)

they need it. I would not tell them not to use it. But a Christian woman ought to be careful and not look like women of the underworld when they put it on, and not dress like women of the underworld. Not only women, but all of God's people ought to be different in everything in their lives. The places where they go to find their amusement ought not to be where the world finds its amusement, for everybody know that the amusement of the world is prompted and put on by the Devil himself. It is the business of the Devil to please the Devil's crowd, and to keep his crowd satisfied. A Christian ought to look like a Christian, as Dr. Rice so aptly said, and to act like a Christian, and ought to smell like a Christian. Do you know what I mean? When I smell liquor and beer on a church member's breath, when I smell tobacco on a church member's breath, I think the church member is defiling the temple of the Holy Ghost. And until the people of God are willing to pay the price to be different, we are never going to have much power.

One of the most persistent calls of God is to separation. God told the Hebrews, when He settled them in the land, 'When you sow your seed, don't you sow mixed seed in your fields?' He said, 'Don't you let your children intermarry with these heathen children.' I want to tell you, that command holds good today. I do not believe a Christian should ever marry an unsaved person. When a Christian marries an unsaved person he is violating the commandment of God whom he professes to love and serve. 'Be ye not unequally yoked together with unbelievers' (I Cor. 6:14). I have seen much grief and many broken-hearted wives over that one thing. I have seen them, married to unsaved men, with their hearts breaking because they were trying to make a Christian home for their children while their husbands tore down everything they were trying to do.

God expressly forbade the Israelite housewife to patch a garment with a different kind of cloth. Why did God tell them that? God wanted to remind the Hebrew families that His people were to be a separated people. Every time a man went out to sow seed in the field he was to separate one from another. In this vessel over here he was to have his wheat; over here he was to have his rye; over here he was to have something else. God wanted to remind him every time he went to sow that God wants His people to be a separated people. And God said, 'When you go to plow, don't you plow an ox and an ass together. Don't you plow a mixed team. Either have two oxen or two asses to that plow—not a mixed team.' So every time he went to harness up his team to plow, he was reminded again that God expects His people to be a separated people. Every time a housewife sat down to mend a garment, she remembered that God said, 'Don't you put two kinds of cloth on there,' and again she was reminded that God wants His people to be a separated people. How God has striven to drive that point home! 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty' (II Cor. 6:17).

Not that if you are doing that it will make you children of God, but it will put God's children in a position that God can do for them what the heavenly Father wants to do. He can be to us what He wants to be. He can put His power and blessing upon us. He can answer our prayers. He can be a Father to us, when we be His real sons and daughters, when we separate ourselves from the world.

They Confessed Their Sins

Here is another thing. They confessed their sins. I do not know what I would give to be in one more old-time confession meet-

ing where people get up and confess their sins one to another, and come clean with God—not saying, "If I have done anything wrong," or "If I have wronged anybody, I hope they will forgive me," but putting their finger on it. And whether you confess it publicly or not, do you know the trouble with us? The thing that is robbing God's people of His presence, of His power and His blessings, and grieving the Holy Spirit, is unconfessed sin.

Again I refer to that meeting at Wheaton College. I was having thirty minute conferences during the day with the students by appointment. All day long I was busy, and every spare moment I had was given to those conferences. A young woman came to me one afternoon and said, "I am alarmed about myself. I don't have the burden for souls that I once had. And lately when I pray my words just seem to mock me and I know I am not getting hold of God." Brother when you pray and get hold of God, you know it. Nobody has to tell you. And when you are praying and are beating against a stone wall, you know that, too. She said, "It has been a long time since I have been able to pray and make contact with God. And I am alarmed about myself."

I said, "If that is your condition, it is time to get alarmed. Answer me this honestly: How long has it been since you confessed your sins to God?"

"Why," she said, "I confess my sins every night."

I said, "But how?"

'She said, "What do you mean, 'How'?"'

I said, "Here is what the average Christian calls confessing his sins. At night he will get on his knees and say, 'Lord, if I have done anything wrong today, or whatever sin I have committed, forgive it.'" And I said, "Some of them will even go so far as to say, 'Forgive me of every sin I have committed in thought, word, or deed.' That isn't confessing your sins. You haven't confessed a thing. You've just dodged the issue." And I said, "If you want victory in your heart, young lady, and if you are willing to pay the price, let me tell you how to get it."

She said, "I am."

I said, "You go to your room or somewhere where you can be alone tonight, and take all the time necessary to empty the garbage can of your life. Now this is the way to do it. You get on your knees where you can be absolutely alone and you know that nobody hears you but God, and you talk aloud to God—don't just think it. Don't think your prayers. Don't whisper your prayers. Don't say them silently, but talk aloud. And another thing you do: when you go to confess your sin, call it by its right name. Ask God to uncover every one of them to you, even those you have forgotten. And if you honestly confess them to God and call them by their right name, and talk aloud, when you get through with one, the Holy Spirit will have another uncovered and ready for you right then."

She said, "I'll do it."

I said, "Now wait. I want you to understand what I mean when I say, 'Call it by its right name.' If you have been guilty of lying, don't you say to God, 'I didn't tell the truth.' You tell God, 'I lied.' You know, it is a lot easier to say, 'I misrepresented things' than it is to say, 'I lied,' isn't it? 'Don't dodge it,' I said; 'Call it by my right name. And call it aloud.'

And she said, "Why aloud?"

"Well, you know, it sounds a lot worse to you when you hear it than it does when you try to think it or whisper it."

I want to tell you, we try to get in the grace of God the easy way. Brother, you cannot do it! You cannot do it.

We were in testimony meeting over at Wheaton college this morning. A girl stood up to testify to the victory she had last week and she said, "I had cheated on my examination and God convicted me of it. God said, 'Go to the professor and confess it to

him and apologize to him for it, and I wouldn't do it. But the thing kept gnawing at my heart, and finally I said, 'I will wait until school is out and I go home, then I will write him a letter.' But God wouldn't take that." That is the easy way, isn't it? In other words, trying to ease in at the back door. She said, "I never did get peace until I went and faced that teacher, told him all about it, confessed it to him, apologized to him for it, and now, praise the Lord, I've got victory and peace in my soul!"

Brother, that is the only way we will ever have it—when God's people confess their sins and come clean with God. Don't argue. Don't excuse nor try to justify yourself. Don't lay the blame on somebody else. Face it and come clean with God about it. Call it by its right name, and when you get through with that one, God will have another uncovered and ready.

The Holy Spirit will dig down to the very bottom of that garbage can, and when you get it cleaned out, then you are ready for God to fill it.

The next morning when I started to the chapel service, as I passed the girls' dormitory, I saw this young lady come bounding down the stairway. She ran out to meet me and grabbed my hand with both of hers, and her face was radiant with the presence of Christ. She said, "Oh, Frother Hankins, Jesus is so precious and so real to me this morning, and I am now in fellowship with the Lord! I talked out loud to God last night, and do you know, it took me until after two o'clock this morning to get down to the bottom of the old garbage can. I was astounded at the things that the Holy Spirit uncovered when I began to be honest with God."

They Made a Covenant With God

And then this remnant made a covenant with God. They got down to real business and made a vow to God. And they wrote it in a book. You know a lot of people will not even make a pledge to the church budget. They say, "I don't make any pledges." These people said, "We want to write this down in a book." Do you know the reason people don't make pledges? . . . because they know they are not going to pay them. The person who is honest with God about his finances does not mind making a pledge.

They said, "We are in earnest about this thing, and there is no foolishness about it. Write this down. We are promising God certain things. And we not only want it written in a book, but we want the priests and the Levites to witness it. Come here and sign your signatures under this thing. We are promising God and you be witnesses against us." God thought so much of that He even recorded the names of the crowd that witnessed it. You will find the list in the tenth chapter of Nehemiah.

And they said, 'Not only are we making a covenant, but we are binding ourselves under an oath and a curse. We are taking an oath before God. We are asking God to bring a curse on all of us if we do not do it.' Brother, they are getting somewhere when they get in earnest like that.

What was in the covenant? Let me mention it briefly as I close. The first thing they said was, 'We have bound ourselves in this covenant under this oath and under the curse of God that we will do all the commands of God. We will keep the law of God; we will keep His commandments, and not only His commandments, but all of them.'

Everything that God tells us, from now on, we are going to listen to, and we are going to do it. If every Christian in this country would take the Word of God and say, "I am going to do what God says," we would shake this whole world for Christ.

But instead of doing what He said, we say, "Oh, well, I don't think you ought to be narrow just because you are a Christian." It isn't a matter of what I think. You know, God in the Bible is not asking me what I think; God is telling me. God is not asking you what you think; God is telling you. All through this Book, God is telling you. And God has the

Weighed and Found Wanting

(Continued from Page 1)

phemy. Here were golden and silver vessels that were stolen from the temple at Jerusalem a generation before. Back in the days of Nebuchadnezzar the great man, that grandfather, Belshazzar, had ransacked the temple and burned it down, carried off the golden and silver vessels to Babylon, and put them in his treasury. Now his grandson said, 'My Granddaddy got them. I will do more than that. Let's all get them and have a real swig. Let's drink out of these divine vessels consecrated to God.'

So they got them. They put their wine in them. They lifted them high, making their toasts to their concubines and wives. And then they drank the wine. And in the midst of that drunken orgy there came the fingers of a man's hand and wrote on the plaster on the wall over against the candlestick, "MENE, MENE, TEKEL, UP-HARSIN." God said, "You have been weighed in the balances and are found wanting. Your days are numbered. Your kingdom is divided and given to the Medes and the Persians." That was partly the punishment of the blasphemy. This man might well have said, "Well I have not been much of a blasphemer." Anybody who drinks may turn out to be a blasphemer or a whoremonger or a thief or a criminal or something else he never dreamed he would be. That is what liquor does.

Every Human Being Is Found Wanting Before God

Now consider further this text, and I come to it urgently: "Thou art weighed in the balances, and art found wanting." That ought to be written on the plaster of your bedroom; that ought to be written on the walls of your office. God is weighing you now.

Some of you may wait, as this man did, until you are about to die and go to Hell before you will ever listen to God! You do not believe an honest preacher. You will not read the Bible. There is an old saying, "Experience is a dear school, but fools will learn in 'no other'." You will not listen to what people tell you; you have to see for yourself. You will find one day it is too late, as did this

right to tell you. He does not ask anybody anything. He is telling you. And they said, "We'll keep it."

They said, "We are going to put God first from here on out; we are going to bring him the first fruits of our ground, the first of everything. We are going to put God first." Then they said, "We are going to bring God His tithe." Then they said, "Not only that, but we are going to quit—listen to it—we are going to quit this business of staying away from the house of God." God tells us the revival came. And it would come right here if we did the same thing.

You talk about confessing your sins. Some people say you ought not confess them publicly. Let me give you a recipe. There are some sins that ought to be confessed to God and God alone. There are other sins that ought to be confessed to your brother, because if you have wronged him, your confessing it to God will never make it right until you have made it right with him. Restitution, if it is needed, and making things right are necessary. If you have talked about me and slandered me, you can confess it to God as long as you live, but until you come to me and get it right, God is not going to forgive you. You cannot slip in at the back door.

There are other sins that have brought reproach upon the church, and they ought to be confessed right before the whole church. Just as public as has been your sin, just so public ought to be your confession. And if you have hurt the influence of your church by your sin, there is but one way you can make it right, and that is to come before the church and confess it and ask the church to forgive you. And when we get in earnest about this thing, God is going to do something. God will again give a revival.

man when the finger of a man's hand wrote on the plaster of the wall and said, 'God has been waiting on you, but now God has lost patience with you. God is calling you to judgment. You are weighed in the balances and you are not big enough. You are not good enough. You are not what you ought to be. God is calling you now to judgment; you are dying tonight and your kingdom is being given to the Medes and the Persians.' He died and, I suppose, went to Hell that night.

"Do you mean that I am weighed in God's balances?" you ask. Yes. "Two men went up into the temple to pray," said Jesus in Luke 18. One was a Pharisee, the other a publican. The Pharisee "stood and prayed thus with himself," the Bible says. He "prayed thus with himself." He did not pray to God. He prayed thus with himself: "God [he didn't say, 'Our heavenly father.' He could not say that honestly; he was not born again. Many people pray who have no right to call God, 'Father.' They have not been born into God's family, have not been converted] I thank thee, that I am not as other men are, extorters, unjust adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess."

Some of you sit here today and think, "Revivals are a good thing for the drunkard. They are good for the blasphemer. Revivals are good for the crooks." Nobody objects to this kind of preaching down in the city missions; nobody objects to my preaching this to the bums, the down-and-outs and the lawbreakers. But the Bible makes it clear that there is no difference.

Turn to Romans the third chapter and see what God's Word says about you. Notice that you are weighed in God's balances and you, too, are found wanting as are all the rest. In Romans, chapter 3, beginning with verse 9 we read, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Listen very carefully to what God says. "We have before proved both Jews and Gentiles . . . are under sin." Are some of my Jewish friends here today? I hope you are; I love the Jews. Remember the Bible says, "Salvation is of the Jews." Remember also that Jesus was a Jew. The virgin Mary was a Jew. All the twelve apostles were Jews. The books of the Bible were written by Jews. Thank God that He led our Jewish

(Continued on Page 5)



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Weighed and Found Wanting

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friends, the race of Israel, to bring into the world the great blessing that was brought by Christianity. The Jewish race was God's instrument to bring the gospel to the world. Are any Jews here? All right, you Jews are sinners. But wait a minute; so are all the Gentiles. "We have before proved both Jews and Gentiles, that they are all under sin."

Gentiles and Jews Alike Guilty of Christ's Crucifixion

On a transcontinental train one day was a Jewish woman from Manitoba, Canada. In two days' time people get pretty well acquainted sitting in the same Pullman car. This Jewish woman was wonderfully kind. She had a nice box of chocolates and passed it around. It was not surprising that she had many friends. I learned that in Manitoba when the king and queen of England visited she was one of the few women of the city invited to come to the governor's mansion to meet the queen. She was a charming and lovely lady. Her father was a Jewish rabbi in Hungary.

She learned that I was a preacher and wanted me to tell her more about Christianity. I went over that simple story that I have told so many times. You Gentile people have heard it all your lives.

Many "Decent, Law-Abiding, Honorable People" Are Murderers in Their Hearts

"Their feet are swift to shed blood," says Romans 3:15. The first child born in the world was Cain who became a murderer. Every child born since that time has the seed of murder in his or her heart. "Their feet are swift to shed blood."

When I was a fifteen-year-old boy in West Texas, a terrible drought came. My father had to go to the mountains for a season of rest, and my brother and I hauled water for five miles to water some ninety head of horses. We had water at our place when nobody else did. We let down our fence so that a neighbor ranchman could let in a lot of his livestock. He kept putting in more and more.

After the water was almost gone, my older brother and I finally said, "You will have to take your cattle out; you will have to arrange for your own water. We have barely enough to get by on." So we put up the fence. The next day we found the wire was cut and the foot of our fine, three-year-old mule, worth \$125, had been nearly cut off. We patched up the wire, caught the mule and doctored him. A little later we went back and found the wire cut again. Again we patched it up. This time we found a clydesdale filly, worth \$200, shot through the head. My brother had a farm to look after. I was only a fifteen-year-old boy, but I said, "Dad is gone and Jesse [my older brother] has to attend to his farm; I will see about this business." So I took Dad's shotgun and rode that fence. I did not kill anybody; but if anybody had come around there shooting at horses or cutting wire, he surely would have gotten his pants full of buckshot—they would have been heavy to carry home! I did not kill anybody—no, no! But do you think God did not see my heart? The Bible says, "Whosoever hateth his brother is a murderer" (I John 3:15).

"There is none that doeth good, no, not one." (Six.) "Their throat is an open sepulchre." (Seven.) "With their tongues they have used deceit." (Eight.) "The poison of asps is under their lips." (Nine.) "Whose mouth is full of cursing and bitterness." (Ten.) "Their feet are swift to shed blood." (Eleven.) "Destruction and misery are in their ways." (Twelve.) "And the way of peace have they not known." (Thirteen.) "There is no fear of God before their eyes." (Fourteen.) Those fourteen indictments, twice the holy number, seven, God gives against the whole human race in Romans 3:12-18.

Consider very briefly. The Scripture says, "There is none righteous, no, not one." There is none righteous inside, not anybody, not one!

The Scripture says, "There is none that understandeth." Not only is it true that nobody does good, but it is also true that nobody knows how to do good. People are not right with God, not seeking after God. Some talk about man's climbing upward toward God. No, no! Men do not seek after God. God keeps calling and seeking and pleading. God

runs men down!

He said, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good." First, none are good in their hearts. Then none do good outside. You say, "I did good; I gave a dollar to the Red Cross." Do you think so; do you think that God cares about dollars? He made all the silver and gold in the world. Dollars are not the point. What about your heart? No man ever does any real good until he is converted. The human, natural heart does not do any good. The Scriptures say, "There is none that doeth good, no, not one."

Now about the talking apparatus: "There throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness." You may say, "I don't curse." You may have been trained to shut up and not let it out. But that wickedness is in your mouth all the time. Everybody here is by nature a blasphemer. And if you do not watch all the time, you will be saying the wicked things that are in your heart. Jesus said, "Out of the same mouth proceedeth blessing and cursing" (James 3:10).

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the curse of God is on every one, righteously and normally. Each is weighed in God's scales and found wanting. There is not enough of you, brother. You do not weigh sixteen ounces to the pound. You do not measure thirty-six inches to the yard. You have fallen short when God measures you, when God weighs you, when God tries you. You are not all there. You are not what you ought to be.

"Destruction and misery are in their ways: And the way of peace have they not known." "Destruction and misery are in their ways." Why did the financial crisis come? Why the depression? Misery comes naturally after sin:

"Well," you say, "we will fix that. We will swat the guy who has money and give it to the fellow who does not want to work." But as long as men's hearts are wicked, we are going to have depression and New Deals and a socialistic kind of government.

"And the way of peace have they not known." We can have the Hague Tribunal in Holland; we can have the League of Nations at Geneva; we can have the Oxford Scholarships, the United Nations. We may draw together the elite and the learned of the nations. We can have exchanged professorship of our universities. We can have peace treaties. We can go ahead and do all we want to do and can do. I am for it all. But, standing armies will not bring peace. Peace treaties will not bring peace. The League of Nations will not bring peace. No! Why? Because human, wicked, unregenerate hearts do not know how to have peace. The curse of God is on us; we are weighed in the balances and are found wanting. We do not weigh sixteen ounces to the pound. We do not measure a full yard by God's yardstick. Weighed in God's scales, we are too little, too light, and too lazy!

Unregenerate Hearts Have Lost the Fear of God

Go a little further and the Scripture says, "There is no fear of God before their eyes." Why do I preach against sin as I did last night, as I did the night before, as I am doing tonight? I will tell you why. We will never have a revival until there comes again the fear of God upon sinners. A man is not going to send for a doctor until he knows he is sick. A man is not going to repent of his sins until he knows they are leading him to Hell. We need some plain, sharp preaching on sin. The trouble of the world is, "There is no fear of God before their eyes." The most wicked thing that men do is not getting drunk. Belshazzar got drunk. That was bad, but there are worse things. The worse thing was that in all of it Belshazzar knew how good God had been. He knew that God had led his grandfather Nebuchadnezzar to rule the nations of the world and set up the first world empire. He knew that one day when Nebuchadnezzar got proud and haughty, God gave him a heart like that of a beast. His nails grew long like claws. He had feathers and long hair on his body. He walked on his all fours, ate straw like an ox, and for seven years lived out under the dew of Heaven until he learned that there was a God in Heaven who controlled the nations of the world, who put people on thrones, and that nobody rules without God. Then Daniel, faithful Daniel, stood past the midnight hour and said, to Belshazzar: "Thou . . . hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified . . . God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

Weighed and found wanting!

The one thing that God will not put up with is lack of respect for God, lack of fear of God. That is one reason why we had better be careful. We ought to bear down on this matter of blasphemy, this matter of taking God's name in vain. When people have no respect for God and no fear of God, Hell is the next stop on their railroad. The greatest, all-consuming wickedness of mankind is that despite our sinfulness, men are not afraid of God. Someone says,

"You can't scare me; I am not afraid to die." That is all the more sign that you are likely to die soon, and that you will go to Hell when you do die. A man with any sense had better fear God, had better be afraid to meet God. You will meet Him as Belshazzar did. Weighed in the balances and found wanting!

A False, Outward Morality Hides a Rotten Heart

"Now Brother Rice, I am a pretty good man." Oh, you are! Is that so?

"Yes," you say, "I did this and do this and do that." No, you are not a good man. You are just pretending that you are.

"Oh, but," you say, "Brother Rice, now here, I tell you I am a moral man. Everybody around me knows that I am a good moral man. I give to the poor. I take care of my family, and all that." Never you mind. If you are not converted, the only morality that you have is an outside morality, not an inside morality. You are as Jesus said of the Pharisees—those people who prayed in public, who gave a tithe of all their income, who were so meticulous in saying long prayers, in going to church, in giving tithes and having days of fasting—"You make clean the outside of the cup and of the platter, but within they are full of extortion and excess." You are

GET SOMEBODY ELSE SAVED!

See that unsaved friends and relatives read Dr. Rice's sermon, "Weighed and Found Wanting," in this issue of THE SWORD OF THE LORD. God has blessed it before to the salvation of many souls. Urge loved ones to read it prayerfully and then to decide for Christ and to write and tell us so.

like sepulchres. You are like nice mausoleums built out of shining marble, which indeed appear beautiful outwardly, but inwardly are full of dead men's bones and all uncleanness. Listen, sinner, you look so fine outside, but you are like that mausoleum. Pry apart those sealed joints of the mortar and stone, and inside the maggots are eating the decaying, rotten flesh of that body. Inside your poor wicked, unregenerate heart is every kind of sin that God ever sent people to Hell for. You are weighed in God's scales and are found wanting. You do not measure out thirty-six inches to the yard. You do not weigh sixteen ounces to the pound. You are not what you pretend to be. Your cleanliness is only on the outside. Your goodness is only on the outside.

Do you remember what Nicodemus said? He came to Jesus and said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus said, "Nico-

(Continued on Page 6)

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Weighed and Found Wanting

(Continued from Page 5)

demus, if you do not get born again you will never see the kingdom of God.' And again He said, 'Except a man be born of water and of the Spirit'—the washing of the water, the Word of God, and the Holy Spirit—unless you get the change that comes by the gospel and the Holy Spirit's converting sinners, you will never enter the kingdom of God.' Then He said again, 'Marvel not that I said unto thee, Ye must be born again.' Nicodemus, you are going to have to be born again. You must have a new heart if you are ever to get into Heaven.'

Oh, God help you tonight to hear what He says in His Word! You do not weigh enough in God's sight. You are not good. 'Oh, but,' you say, 'I think I am. My wife thinks I am.' She does not know your heart. You have kept from that dear woman many and many a sin. You even deceive yourself and lie to yourself about many sins that you never admit to yourself. But God knows the blackness of your heart.

In Jeremiah 17:9 the Scripture says, 'The heart is deceitful above all things, and desperately wicked: who can know it?' Oh, the wickedness of the human heart! I am outwardly very nice. I was never drunk. I do not even smell like some of you people do. I do not smoke cigarettes. I never smoked five in my life. When I was a boy we did smoke reeds. A few times we cut pieces off the reeds of an old baby buggy and smoked some of that. It tasted awful! But it made one look like a man, you know. But I never smoked more than five cigarettes in my life. Outwardly, I say, I am very nice. But you are seeing only the outside which I keep nicely polished. Down in the inner recesses of my poor human, fallen heart, I am so wicked that I ought to be in Hell, just as you ought to be in Hell. Only the mercy of God can keep me out. Thank God for that mercy! What I am saying is that you are weighed in God's scales. You do not weigh enough. I mean that God has weighed you and found you wanting. You are a poor sinner, going to Hell.

The Ten Commandments, Applied to the Heart of a Man, Condemns Him

I believe in keeping the Ten Commandments. Do you believe in that? And do you keep them? 'Well,' you say, 'I keep most of them.' But most of them would not be enough. If you miss one of them one time, then you are a lost sinner. A man who sins is a sinner. He who sins is a servant of sin. The Bible says that the man who breaks one commandment is guilty of all. How many links of a chain does your life depend on? Suppose here is the chain and you are hanging over a chasm on it. Your life depends upon that chain. How many links will have to break before you drop? How many? Just one. And if you have broken one command of God, you are a wicked old sinner. You have not kept the Ten Commandments. You have not kept the first one! Some of the commandments in the first part of the Ten Commandments are summed up in this: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' You have not kept that. You never loved God first with all your heart, mind, soul, and strength. You have loved other things more than God; you have thought of other things more than you have thought of God. You want your own way. You love your wife and children, your business, your pleasure, what you eat, what you drink, what you wear, or your job, more than you love God. You do not put God first.

Do you say that you have kept a lot of the commandments? Have you kept this one: 'Thou shalt not kill?' 'That is right, I never did kill anybody,' you say. But I John 3:15 says, 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.' Did you ever hate anybody? Then you

are a murderer in God's sight.

You say, 'I never did commit adultery.' Some of you have, but suppose you have not. Jesus says in Matthew 5:27, 28, 'Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Can you say that you are not guilty? How many here would have to say in your poor, wicked guilty heart, 'I am weighed in God's scales; I am found wanting'?

'TEKEL; thou art weighed in the balances, and art found wanting.' So God says about the whole human race.

Somebody says, 'Brother Rice, I am not a thief; I have never stolen anything.' Are you sure? Did you ever take a day's pay when you did not do a real day's work? Then you are a common thief. Did you ever have somebody work for you whom you paid less than you ought to have paid for the day's work? You are a common thief, then.

Did you look on that which was not yours and covet it? Then down in your wicked, black heart you committed a sin. When you coveted, you were a thief. When you lusted, you were an adulterer. When you hated, you were a murderer. God looks on the heart. And in the heart God sees you are found wanting, weighed and found wanting!

Not the Golden Rule, Not the Square and Compass, Not the Three Links, Can Make a Heart Right With God!

Do you say that you live by the Golden Rule? Is that so? Do you mean that you do unto others as you would have others do unto you? If that is true, then wait a minute. Was there ever a man in Cleveland who did not have as nice a bed as you did? Then you are lying when you say that you love him as well as yourself, and that you do for him just what you would want him to do for you. If you cannot say, 'I never in my life sat down to a good dinner but that first I made sure everybody in Cleveland—everybody else that I could reach—had just as much to eat as I did,' then you have not loved your neighbor as yourself. You have not treated others as you would have them treat you. And, my friend, you are weighed and found wanting; so the Bible says.

Therefore, 'We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped' (Rom. 3:19). Wouldn't it be fine if every mouth got stopped over this sin question? Somebody says, 'Look at me. See how good I live. See how nice I am. I am as good as a church member.' Another says, 'I have the square and the compass. I live up to my Masonic obligations.' Somebody else says, 'I have the three links on the pin on my coat or on my ring, and I follow the good Samaritan's example.'

Listen to me, God had this written "that every mouth may be stopped, and all the world may become guilty before God." You must get lost before you get saved. You must know you are guilty before you will repent. God wants you to find out that you are a poor sinner, fallen too short, and that you cannot make it. You are weighed in God's balances and found wanting, weighed in God's scales. And there is not enough of you. There are not sixteen ounces to the pound, not twelve inches to the foot, not 2,000 pounds to the ton. You are not there! You do not meet the requirements! You do not measure up. You do not do what you claim to do. You do not do what God demands you to do. You have fallen short.

Now I will read on, 'Therefore by the deeds of the law there shall no flesh be justified in his sight' (Rom. 3:20). Nobody in this world ever was saved by doing good. Why? They did not do good enough. Nobody, nobody but the Lord Jesus Himself who ever walked this earth was good enough to deserve Heaven. Everybody who ever walked upon this earth,

except the dear Lord Jesus, was such a wicked sinner that he deserved to go to Hell. Nobody ever was saved any way but by the blood, in the Old Testament or New Testament. Nobody ever will be saved any other way except by the blood. Nobody ever was saved by doing. Nobody ever was saved by the law. Nobody ever was saved by keeping the Ten Commandments. Nobody ever was saved by animal sacrifices. Nobody ever was saved by baptism, or confirmation, or the Lord's Supper, or by singing in the choir, or by giving his money to missions. Nobody ever was saved that way or ever will be saved that way.

No Difference Between Virgin and Harlot, Between Moral Man and Convict, in the Fact of Sin

Now read on: 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [What is this that is taught by both the law and the prophets in the Old Testament?] Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe' (Rom. 3:21,22). That is what the Old Testament taught. That is what the Exodus Passover Lamb taught. That is what the Lamb brought by righteous Abel meant. That is what Noah's ark meant. That is the teaching of the brazen serpent in the wilderness. That is what is meant by 'the just shall live by faith.' That is what is meant by Isaiah 53:6: 'All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.'

'For there is no difference: For all have sinned, and come short of the glory of God' (Rom. 3:22, 23). Here the Bible says there is no difference. You say: 'Brother Rice, I am surely not like some women.' Oh, no, outside you are not. The other lady goes up to Woolworth's and buys a fifteen-cent bottle of violet perfume. You go down and pay two dollars and a half for Evening in Paris. You smell a little different outside; inside you stink just alike to Almighty God until you are born again.

'I am not like these other people,' you say. Oh, yes, I know. You are the blue stocking crowd. You are not like the onion-eaters. But when God comes to measure you, it does not matter so much about the garlic on your breath as it does the wicked, rotten sin in your heart! When He comes to measure you, you are both alike. There is no difference, no difference! 'I am an honest businessman. I stay within the law. I have never been arrested.' Yes, I know. The other fellow was not as smart as you were. He got caught. Another man killed somebody—you did not, you just hated him. That is the difference. God saw the heart and it was just the same.

God sees the heart of some poor desolate woman, some street-walking harlot up and down these back alleys in Cleveland today. Back yonder in some cheap, dirty hotel, God sees that poor, cheap, little dirty woman there. Do you think, my dear sister, you in this audience, that you are different in God's sight? You have a dirty, black, rotten heart unless you have been born again, unless you have been made a new creature in Christ Jesus. You are going to the same Hell as any harlot if you have not been converted, if you do not get born again, so says the Word of God. 'For there is no difference: For all have sinned,

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and come short of the glory of God.'

When I preach down South on this subject, some of our fine Southern gentlemen—Kentucky colonels, men who love their women and like for them to be honored—get insulted and say, 'Do you mean that my wife is a sinner like a poor immoral woman?' Yes, in God's sight, in her black, wicked heart she is until she is born again. 'There is no difference: For all have sinned, and come short of the glory of God.'

You may be a deacon or an elder or a steward—it matters not who you are. You may wear striped pants on Sunday; you may wear a gardenia in your button-hole and show people to their seats; you may even pass the elements of the Lord's Supper, but you are going to Hell with a poor, old rotten, stinking heart unless you are born again. 'For there is no difference: For all have sinned.' 'Thou art weighed in the balances, and art found wanting.'

I wish you had sense enough to see the handwriting on the wall tonight. I wish you had sense enough to see 'MENE, MENE, TEKEL, UPHARSIN . . . God hath numbered thy kingdom, and finished it . . . Thou are weighed in the balances, and are found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians.' You had better learn it now. You are weighed in God's scales, and there is not enough of you. You are going to Hell unless you get born again. So says the Word of God.

Now to a closing word. I showed you from the Word of God that there is no difference here. But here is good news for you. Jesus said in Luke 13:4, 'Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall likewise perish.' All are alike, Jesus said.

That is right. All are sinners alike. Everybody is doomed alike. Now everybody can be saved alike. There is no difference, no difference, no difference! How it rings out of God's Book! The Pharisee said, 'I am not like that publican. Yes, you are, old man. You have on nicer clothes; you use more chaste and cultured language; you stand higher in the city. But in God's sight you do not stand any higher. You are an old dirty, rotten, black sinner in your heart where God sees you. The outside got cleaned up, but unless you were born again, unless you got a new heart, you did not get cleaned up inside. Unless the blood of Jesus Christ cleansed your conscience and cleansed your sin away, you are just like everybody else.'

God says, 'There is no difference.' In the tenth chapter of Romans the question comes up again. God says, 'For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.' The whole boat-load is alike and is going over

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the falls to ruin. The whole human race is alike, doomed and damned for our sins. But, thank God, there is no difference in that everyone can be saved. The blood of Jesus Christ is as good for the publican as it is for the Pharisee; it is as good for Cain as it is for Abel; it is as good for the street-walker out here tonight as it is for the most cultured woman. Thank God, there is no difference. The blood of Jesus Christ is good for every sinner in the world.

I do not have to preach a different kind of gospel each place I go. When I go down to preach in the jail I do no have to figure out a new kind of gospel for the sinners there. When I come to speak in some sedate and beautiful church where the stained-glass windows mellow the light that streams through from God's sunshine, where the sounds of the great pipe organ and the chant of the choir can be heard, where everybody knows when to rise and when to sit, I do not have to learn a new gospel. Oh, no! There is no difference. All have sinned. There is no difference. All can be saved the same way. 'For whosoever shall call upon the name of the Lord shall be saved.' Are you ready to admit you are a poor old sinner, but that you believe Jesus died for sinners? Will you confess you are a sinner, that you need a new heart? And will you repent, will you turn your heart from sin and come to Jesus? Are you ready to say, 'God has His fingers writing on the wall of my house, 'weighed in the balances, and art found wanting'?' Is that what God is saying to you tonight? It is unless you have been born again.

But You Can Turn to Christ and Be Saved Today!

Now, what are you going to do about it? You can turn to Jesus and be saved today. Sometimes we wonder why sudden judgment comes. It does not come very often because God is about done with that is true.

That night Belshazzar just had time to say, 'Daniel, I promised you a gold chain and said I would fasten it around your neck. I said I would make you the third ruler of the kingdom. My grandfather was first; I am second. We will make you third.' He just had time to say, 'The God of Daniel is the God who knows about these things. Daniel, old boy, take over. You are next to me in the kingdom.' That night the armies of Darius the Median marched into the city and took it. That night this man, with the liquor still on (Continued on Page 7)

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very anxious to help others who are unsaved.

"With this thought foremost in mind, three other laymen and myself have formed a group who will go anywhere within a hundred mile radius to bring evangelistic messages whether in a church or in someone's home. One member of our group makes the contacts with the people. Another is the song leader. (We are trying to develop a quartet to go with us.) The other is a wonderful speaker, and I, along with singing, distribute tracts to everyone present and give a New Testament to all who do not have a Bible. We go at our own expense and accept no money from anyone. At almost every meeting which we attend

Weighed and Found Wanting

(Continued from Page 6)

his breath, with blasphemy still in his dirty, rotten heart, while the golden vessels were laid out, while there was the liquor and vomit of all such abominable feasts, while the half-naked concubines swallowed around on their couches, Darius, the Median, took the kingdom and Belshazzar was slain.

Death is coming. You say, "I am not afraid." All the more fool you are, if you are not afraid. All the more sinner you are if you are not afraid, too. But hear me now. God warned and warned, then there came destruction. God warned and warned, then He said, "Pull down the curtain. I am through with him. I will take him over to his judgment now." And so it came to this man.

But you do not have to come to that. Aren't you glad we live in a day of grace and mercy? Aren't you glad we live in a time when you can hear the gospel? I thank God that the Holy Spirit still calls. My preacher brother, let us be encouraged; the Spirit of God still saves sinners wherever the gospel is preached in power. We may have revivals and souls saved—oh, these hundreds that have walked down these aisles and gone to the inquiry room! With trembling lips they have told me, "Yes, I have come to take Christ as my Saviour!" That dear woman who came sobbing last night, said, "Oh, I don't know whether He will forgive me! I have been so wicked. You don't know what I have done." Never mind; she was saved. Listen, while God is still in a good humor, while God loves you, while God's Spirit calls you, while this revival is still on, while God's Spirit is saving sinners, why don't you say, "I hear the call of God. I am a sinner. I will confess Him. I will repent. I will not be blasphemous and presumptuous. I will turn to God tonight and be saved?" Weighed in God's scales and found wanting! Don't you want to be saved tonight? I hope you will. Oh, God wants you to be saved!

God does not want anybody to go to Hell. The reason I preach on sin and Hell and judgment is to keep you from them. You do not have to go to Hell. God does not want you to go to Hell. The reason I preach on these terrible themes is that I want you to know God wants you in Heaven. He is not willing that any should perish. Jesus died for your sins. They are all paid for. God is not asking you to come and pay Him. God wants you take free the gift of salvation. God does not want you to say, "All right, I will set out to struggle and strive and struggle and strive and try to earn my way to Heaven." You cannot earn it. God has already paid the whole debt with the blood of His Son. God has already made peace by the blood of the cross and if you will have peace with Him. Oh, come to be reconciled to God! Don't you want to be saved?

Weighed in God's balances and found wanting! Surely nobody here would say that you have never sinned. Nobody here can say that you never fell short of God's glory. Is there anybody here who says, "I have been all I ought to be"? If so, I do not

believe it at all. In the sight of God, you have a wicked heart and you need to be born again. If you do not get it, you are going to Hell.

Weighed in the balances and found wanting! What are you going to do about it? My heart trembles as I come to the close of this campaign. So few hours remain. I will speak only four more times, then I will say goodbye and go away. As I hear the clicking of the wheels of the train under my head as I return home for a day, I wonder, can I say, "Lord, I have done my best. I am not to blame somebody in Cleveland goes to Hell"? I want to be blameless. I want to do all I can. I hesitate to come to the close of the sermon. I do not want to stop; I want to go on pleading. But I must close. I will tell you now, all of us are sinners. We have fallen short. We are weighed in God's scales and found not good enough. Don't you want to say tonight, "I will let God forgive me. I will admit my sins. I will repent of my sins. I will trust in Jesus Christ and let Him be my Saviour. He died for me. There is no difference. Whosoever shall call upon the name of the Lord shall be saved." I will come to Jesus Christ for mercy? Will you do that? I hope you will.

My Decision for Christ

God moved many hearts to repent and be saved when this sermon was preached in Cleveland, Ohio, two years ago. Oh, reader, if you have not repented, if you have not been born again, decide this moment for Christ and salvation. Nothing but the blood of Christ can change your black heart and save your guilty soul! But the moment you will turn to Him, depend upon Him, trust Him, that moment He will save you forever! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "He that believeth on the Son hath everlasting life" (John 3:36). If this moment you will turn to Christ, then in your heart say yes to God now. Penitently trust Jesus Christ to be your Saviour and He will be. If you will do this, then sign the statement below, or copy this letter and send it to me, or write in your own words of your great decision. I will rejoice with you, will send you a letter of counsel and encouragement.

Evangelist John R. Rice, Editor THE SWORD OF THE LORD 214 West Wesley Street Wheaton, Illinois

Dear Brother Rice:

I have read your sermon, "Weighed and Found Wanting." Here and now I confess myself to be a guilty, Hell-deserving sinner. With all my heart I repent of my sins. I turn to Christ for salvation. This day, this moment, I trust Him and depend upon Him to save my soul. I receive Him as my own Saviour now. I will claim Him as my Saviour and set out to live for Him, by His help.

Signed

Address

Address

Date

souls are being saved. At present, requests for meetings demand two nights a week. Since your tract, 'What Must I Do to Be Saved?' had such a wonderful influence on me, I would like to distribute it to the people who attend our meetings. Would you please quote me the price for one thousand of these tracts . . . ?

H — C. C —

Blanchester, Ohio

* * *

"Dear Brother Rice:

"I wish to express my heartfelt appreciation for your paper. You are doing a stupendous work through THE SWORD OF THE LORD. It has given me many valuable sermons. I have preached them under the anointing of the Holy Spirit. I was somewhat dry before receiving your paper as a gift from some friend (I wish I knew who the friend was), and I and my church are on fire for God and lost souls. A revival has permeated our services for the past six months.

"May the good Lord keep you on the firing line. You are doing more for genuine evangelism than any one man I know. Take courage and fight the harder. Without the God-given gift of evangelism, the church is a failure. People are hungry for the old-fashioned fire from Heaven.

"Pray for me and my church that we will take our few fishes and loaves and feed the multitude.

"The deadness of our churches is why there is such a multiplicity of cults, and so much wildfire. If we do not give the people the real stuff, they will run after a Jack-o'-lantern."

Rev. S — H. O —

359 Conversions and Reclamations in Hankins Campaign, Cleveland, O.

January 26-February 16 Dr. Joe Henry Hankins was in a city-wide campaign in Cleveland, Ohio. This was the third annual city-wide campaign there. I held the first, Edison Habegger the second. Services were held this time in Euclid Avenue Baptist auditorium, seating 2,300. There were 289 recorded conversions, 70 reclamations; 160 publicly dedicated their lives to full-time Christian service. Good reports come from the chairman, Rev. George Bates, and from the secretary of the campaign, Rev. Tillman Habegger.

Pray for the Editor

The editor of THE SWORD OF THE LORD urgently needs your prayers for the union revival campaign March 9-30 in a big tent in San Pedro, California. Robert Ripley has said that Sixth and Beacon in San Pedro was the most wicked

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With the Evangelists

Reports From America's Outstanding Soul Winners

By VIOLA WALDEN, Secretary to Dr. Rice

Wunneburger Reports Blessings in Dickens, Texas

Here is a good word we received February 27 from Evangelist Louis Wunneburger:

"Dear Brother Rice:

"I wish to express my heartfelt appreciation for your paper. You are doing a stupendous work through THE SWORD OF THE LORD. It has given me many valuable sermons. I have preached them under the anointing of the Holy Spirit. I was somewhat dry before receiving your paper as a gift from some friend (I wish I knew who the friend was), and I and my church are on fire for God and lost souls. A revival has permeated our services for the past six months.

"May the good Lord keep you on the firing line. You are doing more for genuine evangelism than any one man I know. Take courage and fight the harder. Without the God-given gift of evangelism, the church is a failure. People are hungry for the old-fashioned fire from Heaven.

"Pray for me and my church that we will take our few fishes and loaves and feed the multitude.

"The deadness of our churches is why there is such a multiplicity of cults, and so much wildfire. If we do not give the people the real stuff, they will run after a Jack-o'-lantern."

"The first Sunday of the revival there were sixty-four in Sunday School. The next Sunday was to be High Attendance Day in the Sunday School, and we set a worthy goal of 164. God gave 168! This gave us an holy boldness and we asked God for 201 for the next Sunday. He gave us 214. Praise His Holy name! In that little town of only 465, with a Methodist and a Church of Christ Sunday School, and we having 214 in ours, it was God who did it and not we ourselves. He must have all of the credit.

"I will leave the day after tomorrow for Houston, and, the Lord willing, I shall be with the Woodland Baptist Church, Houston, for the next two weeks, campaigning for Christ. That is a large church of about 1,600 members and will probably be more difficult to have a real awakening than in the little town where I saw shouting all over the place. I shall need you to intercede with me in behalf of this next engagement, even as I shall be pleading for you, daily."

Chicago Pastor Reports Blessings Under Rev. Lennard Darbee's Ministry

The following letter was re-

spot on earth. The tent is within two blocks of this area. So I feel a great need for much prayer for this undertaking.

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